

Lesson I

Part 2 - Drills

The taped drills based upon the conversation are to be used in the following way:

1. Saturation drill #1. The saturation drills are recorded Panjabi conversations, without English translation, spoken by native speakers of Panjabi. You are to listen carefully to the conversation, following it in the printed text. Do not repeat the conversation at this time.
2. Listen again to Saturation drill #1.
3. Listen a third time to Saturation drill #1.
4. Saturation drill #2. In this drill, the English meanings will be given first, then the Panjabi. The student will listen only.
5. Listen again to Saturation drill #2.
6. Repetition drill #1. In this drill, the English translation will be given first, then the Panjabi, then there will be a space left for the student to repeat the Panjabi sentence.
7. Repeat repetition drill #1.
8. Response drill #1. Part A of the Panjabi conversation will be given in Panjabi, and the student will supply part B, in Panjabi, in the space left following part A (i.e., the student will speak part B following the drillmaster's voice saying "Mister B").

9. Response drill #2. Part B of the Panjabi conversation will be given in Panjabi, and the student will supply part A, in Panjabi (i.e., the student will speak part A following the drillmaster's voice saying "Mister A").

10. Repeat any and all parts of this drill sequence until you feel that you have mastered the conversation in Lesson I.

Lesson I

Part 3 - Grammar

1. Salamā lækem is the characteristic greeting in the Panjab. The return greeting is valækem salam. Such a greeting exchange is always followed by a conversation. When the conversation is over the individuals leave each other with xUda haf Iz, "God protect you."

2. All nouns in Panjabi have gender; that is, a noun is masculine or it is feminine. Some noun stems can take either a masculine ending (usually -a) or a feminine ending (usually -i), while other noun stems cannot change gender by this device. Examples follow:

A. Nouns that change gender by means of a suffix change:

mama	mother's brother (m.)
mami	mother's brother's wife (f.)
p ^h up ^h a	father's sister's husband (m.)
p ^h up ^h i	father's sister (f.)
caça	father's younger brother (m.)
caçi	father's younger brother's wife (f.)
nana	mother's father (m.)
nani	mother's mother (f.)
dada	father's father (m.)
dadi	father's mother (f.)

- B. Masculine nouns; these nouns do not change gender by any means.

kŭṛta	shirt
lengotā	tight underwear
kot	coat
kəmbəl	blanket

- C. Feminine nouns; these nouns do not change gender by any means.

jŭtti	shoe
tbtī	man's skirt
bənyān	undershirt
petī	belt
pŭtlun	trousers
əṇək	glasses

3. There are two classes of adjectives in Panjabi: those that change ending to fit the gender and number of the nouns that they modify, and those that undergo no such changes. Those that do modify to fit the noun's gender and number will take the suffix -a with masculine singular nouns, -i with feminine singular nouns, and -e with masculine plural nouns, iā with feminine plural. (Note: adverbs may follow this rule also; e.g., barā under #12, Part I, Conversation).

- A. Examples of adjectives that change endings to fit number and gender of the noun modified:

kŭṛta	shirt (m. noun)
vaḍā kŭṛta	big shirt
bənyān	undershirt (f.)
vaḍī bənyān	big undershirt

A. Adjectives that change endings (continued)

kItabā	books (f. Pl.)
uadiā kItabā	big books
thæ le	bags (m. pl.)
uada thæ le	big bags
nila kUrta	blue shirt
nili benyan	blue undershirt
niliā kItabā	blue books
nile thæ le	blue bags

B. Examples of adjectives that do not change endings to fit number and gender of the noun modified:

la·l kUrta	red shirt
la·l benyan	red undershirt
la·l kItabā	red books
la·l thæle	red bags
muškal həfta	difficult week
muškal kItab	difficult book
muškal kItabā	difficult books
muškal həfte	difficult weeks

4. Nominative pronouns:

1st person singular	maẽ	("I, me", m. and f.)
2nd person singular	tũ	("you," informal, m. and f.)
	tũsĩ	("you", formal, m. and f.)
3rd person singular	o	("he, she", formal and informal, m. and f.; "it" - far away)
	e,æ	("he, she, it", close by)
1st person plural	asĩ	("we", m. and f., no question of formality and informality)
2nd person plural	tũsĩ	("you", m. and f., formal and informal)
3rd person plural	o	("they", m. and f., no question of formality and informality, far away)
	e,æ	("they", close by)

The formal forms of the pronouns and their accompanying verb forms are used when you speak to or about persons advanced in age, your relatives who are older than you, people you are meeting for the first time, people and groups that enjoy respect and prestige (i.e., village elders, doctors, educators, government officials, religious functionaries, etc.), people with a high level of education, and people on a social level that is above yours. There is almost always one or more of these elements at work between and among people. The informal pronouns and accompanying verbs are used only amongst the very best of friends.

5. Simple present tense. In this discussion the terms "elided to", "elided from", and "elision" will mean that a vowel or syllable is omitted or slurred over in pronunciation.

There are two verbs in Panjabi translated as "to be", both of which can be used alone and with other verbs. The first of these (I verb "to be") is conjugated in the simple present tense affirmative as follows, and is always expressed with the simple present tense affirmative of all other verbs, including the second "to be" verb (II verb "to be").

The I verb "to be"

	<u>Singular</u>		<u>Plural</u>
1st Person	mæ̃ ā	I am	asī ā we are
2nd Person	tū ē <u>or</u> tū æ̃	you are (inf.)	tūsī o you are
(Note: ē and æ̃ are used interchangeably here)			
2nd Person	tūsī o	you are (formal)	
3rd Person	o e <u>or</u> o æ̃	he, she, that person, it (faraway) is	o nē they are (faraway)
	e æ̃ <u>or</u> æ̃ e	(close-by)	æ̃, e nē they are (close by)

Note: /e/ and /æ̃/ are used interchangeably for 3rd person singular and for 3rd person present I "to be".

The II verb "to be"

Infinitive - hUnā (to be)

Singular	Plural
1st: mǣ hUna ā (m)	asī hUne ā (m)
elided form: hUnā	asī hUnīā (v)ā (f)
mǣ hUnī ā (f)	(v used to break 3 vowel chain and is optional)
2nd: tū hUna ē (m, inf)	tūsī hUnde o (f, formal, m. plural)
tū hUnī ē (f, inf)	tūsī hUndīā o (f, inf)
tūsī hUnde o (formal, m and f)	
3rd: o hUnda e (m, faraway)	o hUnde nē (m, faraway)
æ, e hUnda e (m, close-by)	(elided to hUndēn)
(elided to hUndæ)	
o hUndī e (f, faraway)	
æ, e hUndī e (f, close-by)	
o hUnde nē (f and m, formal, far-away)	o hUndīā nē (f, faraway)
(elided to hUndēn)	æ, e hUndīā nē (f, close-by)
æ, e hUndēn (f and m, formal, close-by)	

Both of these "to be" verbs are equally correct in sentences that can be called identities: I am a Rajput; he is a farmer; they are porters, etc. If these identities are given as answers to questions, the form of the verb in the answer must be the same as the form of the verb in the question.

For example:

tūsī kṣṇ hUnde o	Who are you?
asī rajput hUne ā	We are Rajputs
tūsī kṣṇ o	Who are you?
asī rajput ā	We are Rajputs.

The I verb "to be", in sentences other than identities, functions to express immediacy. For example, if you wish to say, "It is hot in Chicago" and you want to convey the idea that right now, on this day and at this very time, it is hot in Chicago, you would say:

ṢIkago-Ic garmi e

The II verb "to be", in sentences other than identities conveys a sense of what is typical, habitual, or customary. If you say:

ṢIkago-Ic garmi hUndi e

you mean that customarily, at this time of the year or at this time of the day, Chicago is hot. It gives the feeling that hotness is something that is recurrent, not constant, in Chicago.

These two "to be" verbs also convey different senses in sentences that give attributes of an object: the dress is red; the horse is black; Panjabi is difficult; the sky is blue.

I verb "to be" is always used with attributes that are invariable, such as color

The sky is blue. asman nila e

The horse is black. kōṛa kala e

The II verb "to be" is used to express attributes which are variable or typical or recurrent:

Panjabi is difficult. Panjabi muʂkal .hʊndi e

This means that Panjabi is difficult for some people, but not for everyone. You are not saying that difficulty is an invariable attribute of Panjabi.

Another example:

Chicago is hot.

ʂikago gerem hʊnda e (elided form: hundæ)

This means that hotness is a typical or recurrent, but not a constant and invariable characteristic of Chicago.

Chicago is hot. ʂikago gerem .e

This means that Chicago is invariably and always hot.

The II verb "to be" is also used to express conditionality: "If I..., then I..." This will be given further consideration in a later lesson.

In sum: I verb "to be" expresses identity; immediacy; invariability of an attribute.

II verb "to be" expresses identity; typical, recurrent, customary states and attributes; conditionality.

There follows the conjugation of two verbs in the simple present tense. Each verb will be conjugated with both forms of "to be".

Infinitive: ræṇā (to live, remain, stay)

<u>Singular</u>	<u>Plural</u>
1st: mæ ræna ā (elided to ræṇā) mæ ræni ā	asī ræne ā asī ræniā ũā (the ũ is used to break the three vowel chain)
2nd: tū ræna ē (elided form: ræṇē) tū ræni ē tūsī rænde o	tūsī rænde o tūsī rændiā o
3rd: o rænda e (elided form: rændæ) o rændi e o rænde nē (elided to rændēn)	o rænde nē (elided to rændēn) o rændiā nē

<u>Singular</u>	<u>Plural</u>
1st: mæ ræna hUna ā (elided to hUnā) mæ ræni hUni ā	asī ræne hUne ā asī ræniā hUniā ũā
2nd: tū ræna hUna ē (elided form: hUnē) tū ræni hUni ē tūsī rænde hUnde o	tūsī rænde hUnde o tūsī rændiā hUndiā o

<u>Singular</u>	<u>Plural</u>
3rd: o rænda hUnda e (elided form, hUndæ) o rændi hUndi e o rænde hUnde nẽ (elided to hUndẽn)	o rænde hUnde nẽ (elided to hUndẽn) o rændiã hUndiã nẽ

Infinitive: paṛna (to study, read)

<u>Singular</u>	<u>Plural</u>
1st: mæ paṛna ã (elided to paṛnæ) mæ paṛni æ	asĩ paṛne ã asĩ paṛniã uã
2nd: tũ paṛna ẽ (elided form, paṛnẽ) tũ paṛni ẽ tũsĩ paṛde o	tũsĩ paṛde o tũsĩ paṛdiã o
3rd: o paṛda e (elided form, pardæ) o paṛdi e o paṛde nẽ (elided to paṛdẽn)	o paṛde nẽ (elided to paṛdẽn) o paṛdiã nẽ

<u>Singular</u>	<u>Plural</u>
1st: mæ paṛna hUna ã (elided to hUnã) mæ paṛni hUni ã	asĩ paṛne hUnẽ ã asĩ paṛniã hUniã uã

<u>Singular</u>	<u>Plural</u>
2nd: tū parṇa hUna ē (elided form: hUnǣ) tū parṇi hUni ē tūsī parḍe hUnde o	tūsī parḍe hUnde o tūsī parḍiā hUndiā o
3rd: o parḍa hUnda e (elided form, hUndǣ) o parḍi hUndie o parḍe hUnde nē (elided to hUndēn)	o parḍe hUnde nē (elided to hUndēn) o parḍiā hUndiā nē

These two verbs, ræṇā and parṇā, are regular. A few general statements about such regular verbs should be kept in mind.

1. The retroflex n (ṇ) in the infinitive changes to n (n) in the simple present tense conjugation.

2. The -n-, -nd-, and -d- morphemes show present tense. In first and second persons singular, and first person plural, except for the formal forms, it is -n- that shows present tense. In second person singular formal, third person singular, and second and third persons plural, it is the -nd- that functions to show present tense.

When the root of the verb ends in a consonant, as in parṇa (root = par-), rather than taking -nd- in second person singular formal, 3rd person singular, and second and third persons plural, a -d- will show present tense.

3. The first vowel after the root shows both gender and number:

-a- means singular and masculine

-i- means singular and feminine

-e- means plural and masculine, and in 2nd and 3rd persons formal it also means singular, masculine and feminine

-iā- means plural and feminine

4. The final vowel in the verb shows person:

a shows first person

ē (or ē̃) and o show second person

e and nē show third person

This is the I verb "to be" that is expressed in the simple present present tense affirmative of all verbs.

5. All verbs that are regular can be conjugated with both I and II verbs "to be". When a verb is conjugated with II verb "to be", it conjugates regularly but does not contain the final vowel giving person, and hUna conjugates regularly, with the tense, number, gender and person endings.

6. Negatives:

<u>Singular</u>	<u>Plural</u>
1st: mǎ nēī rǎnda	asī nēī rǎnde
mǎ nēī rǎndi	asī nēī rǎndiā
2nd: tū nēī rǎnda	tūsī nēī rǎnde
tū nēī rǎndi	tūsī nēī rǎndiā
tūsī nēī rǎnde	

<u>Singular</u>	<u>Plural</u>
3rd: o nãĩ rænda	o nãĩ rænde
o nãĩ rændi	o nãĩ rændiã
o nãĩ rænde	

<u>Singular</u>	<u>Plural</u>
1st: mæ nãĩ rænda hUnda	asĩ nãĩ rænde hUnde
mæ nãĩ rændi hUndi	asĩ nãĩ rændia hUndiã
2nd: tũ nãĩ rænda hUnda	tũsĩ nãĩ rænde hUnde
tũ nãĩ rændi hUndi	tũsĩ nãĩ rændia hUndiã
tũsĩ nãĩ rænde hUnde	
3rd: o nãĩ rænda hUnda	o nãĩ rænde hUnde
o nãĩ rændi hUndi	o nãĩ rændia hUndiã
o nãĩ rænde hUnde	

With the negative, the verb changes in two ways:

- a. The final vowel showing person is dropped.
- b. The -n- showing present tense changes to an -nd- (where -nd- shows present tense, it will remain the same).

When the verb stem ends in a consonant, the -n- changes to a -d- (where -d- shows present tense, it will remain the same). This change in the tense morpheme occurs in both verbs when a verb is conjugated with huna (II verb "to be").

7. Interrogatives begin with the phoneme /k/

<u>Panjabi</u>	<u>English</u>
ki	what, interrogative particle
kIt ^h e	where
kIsrā	how
kInna (with m. sing. noun)	how much, how many
kInni (with f. sing. noun)	how much, how many
kInne (with m. pl. noun)	how much, how many
kInniā (with f. pl. noun)	how much, how many
kerā (with m. sing. noun)	which
kerī (with f. sing. noun)	which
kerē (with m. pl. noun)	which
kerīā (with f. pl. noun)	which
kIō	why
kade lei	why (for what purpose)

The distinctions between kIsrā and kInna should be noted:

kIsrā means "how" in a non-quantitative sense.

How do you read? tūsī kIsrā parde o

kInna means "how" in a quantitative sense - how much, how many, etc.

How big is your house? tuōḍa kār kInna vaḍa e

The distinctions between kerā and ki should be noted:

When the English word "which" could be used, then the proper Panjabi word is kerā.

In what (which) city do you live?

tūsī kerē sār iḥ rānde o

In other cases, ki should be used.

What do you study? tūsī ki parde o

8. Intonation patterns -- the rise and fall of the voice in the utterance of a sentence.

There are three such patterns in Panjabi, one for statements and two for questions.

Pattern I: Statements

My name is Robi.	mera nā Robi <u>e</u>
My name is Ram.	mera nā Ra <u>m</u> <u>e</u>
It is very hot in Chicago.	šikago-Iḥ barī germi hundi <u>e</u>
You live in Chicago.	tūsī šikago-Iḥ rænde <u>o</u>
You work.	tūsī kam karde <u>o</u>
I study Panjabi.	tūsī Panjabi parde <u>o</u>

Pattern II: Questions that cannot be answered with yes or no.

A. What do you do?	tūsī ki karde <u>o</u>
What do you study?	tūsī ki parde <u>o</u>
What is your name?	tuḍa nā ki <u>e</u>
What is your work?	tuḍa ki kam <u>e</u>
How (much) difficult is Panjabi?	Panjabi kInni muškal <u>e</u>
B. What do <u>you</u> do?	tūsī ki karde <u>o</u>
What do <u>you</u> study?	tūsī ki parde <u>o</u>
What is <u>your</u> name?	tuḍa ki nā <u>e</u>
What is <u>your</u> work?	tuḍa ki kam <u>e</u>
C. What is your <u>name</u> ?	tuḍa nā ki <u>e</u>
What is your <u>work</u> ?	tuḍa kam ki <u>e</u>
How difficult is <u>Panjabi</u> ?	Panjabi kInni muškal <u>e</u>

Pattern III: Questions that can be answered with
yes or no.

Do you work?

tūsī kam karde o

Is it very hot in
Chicago?

šikago-īḥ barī gərmī hUndī e

Do you study Panjabi?

tūsī Panjabi pardeo

Now repeat the saturation drill for Lesson I, Conversation, paying special attention to intonation.

9. Word order: In Panjabi a modifier usually precedes that which it modifies. However, what is called a predicate adjective in English will follow that which it modifies in Panjabi.

Chicago is a big city. âikago vaḍa âæ.r e

blue sky nila asman

black horse kala kòra

Panjabi is difficult. Panjabi muškal hUndi e

The coat is red. kot la.l e

10. Panjabi sentence formation: Form all Panjabi sentences possible (both as interrogatives and statements -- note differences of intonation between the types of formations), from the following outlines and translate them into English. Use the interrogatives depending upon question or statement form.

Modifier	Noun	Interrogative	Modifier	Noun	Verb
mera	nā	(ki)	-i -i	Faruk	hUndae
tuḍa	âikago	-i	-a -a	Ræmat	e
		(kInne)	-iā -iā	âæ.r	
		-iā			

Noun or Pronoun	Interrogative	Verbal Modifier or Object	Verb Stem	Suffix
māe	(ki)	Panjabi	ræ-	-ni ā
tūsī	(kIt ^h e)	âikago-Ic	par-	-na ā (-nā)
Faruk			kar-	-(n)de o
Ræmat				-(n)da e
				elided form: -(n)dæ

Noun	Interrogative	Modifier	Verb
Panjabi	-i	-i muškal	(nēl) hUndi e
âIkago	-a	-a	
	kInne	bare gərem	(nēl) hUnda e
o	-iã	-iã	
		-i	
		-a	
		uade	
		-iã	

Modifiers Showing Location	Interrogatives	Nouns and Modifiers	Verb
âIkago-Îc	-i	-i -i lok	hUndi e
	-a	-a -a	
šæ.r-Îc	kInne	bare uade sardi	hUnda e
	-iã	-iã -iã gərmi	nē

Lesson I

Part 4: Vocabulary

Nouns

kār	house (m)
kam	work (m)
k ^h ed	game (f)
kūrsi	chair (f)
əngrezi	English (f)
zəbān	language (f)
ṣæ·r	city (m)
lok	people (collective masculine)

Verbs

bæṇā	to sit
k ^h edṇā	to play
karnā	to do
parṇā	to study, read
ræṇā	to live, remain

Demonstratives

æ, e	this
o	that
et ^h e, edər, æt ^h e, ædər	here
ot ^h e, oder	there

Lesson I

Part 5: Pattern Drills

1. Pattern: Sentences 2, 3, 4

- a. My name is _____. What is your name?
- b. My name is _____. What is your name?
- c. My name is _____. What is your name?
- d. My name is _____. What is your name?

2. Pattern: Sentences 2, 4

- a. My name is _____.
- b. My name is _____.
- c. My name is _____.
- d. My name is _____.

3. Pattern: Sentences 5, 7, 9

- a. Where do you live?
- b. Where do you sit?
- c. Where do you play?
- d. Where do you study?
- e. What do you do?

4. Pattern: Sentences 6, 8, 10

- a. I live in the city.
- b. I sit in the chair.
- c. I play here.
- d. I study in Chicago.
- e. I study here.

5. Pattern: Sentences, 5, 7, 9
 - a. What do you do?
 - b. What do you study?
 - c. What do you play?
 - d. What do you read?
6. Pattern: Sentences 6, 8, 10
 - a. I study in the city.
 - b. I study Panjabi.
 - c. I play games.
 - d. I study language.
 - e. I study English.
7. Pattern: Sentence 11
 - a. Is Panjabi difficult?
 - b. Is English difficult?
 - c. Are the games very difficult?
 - d. Is Panjabi very difficult?
8. Pattern: Sentence 11
 - a. No, it is not difficult.
 - b. No, it is not very difficult.
 - c. No, Panjabi is not difficult.
9. Patterns: Sentences 12, 14
 - a. Is it very hot in the city?
 - b. Is it very cold in the chair?
 - c. Is it very hot there?
 - d. Is it very cold in Chicago?
 - e. Is it very cold here?

10. Patterns: Sentence 13

- a. No, it is not very hot.
- b. No, it is not very cold.
- c. No, it is not very cold there.
- d. No, it is not very cold in Chicago.
- e. No, it is not very cold here.

11. Patterns: Sentences 12, 14

- a. Is it very cold in the city?
- b. Is it very hot in the chair?
- c. Is it very cold there?
- d. Is it very hot in Chicago.
- e. Is it very hot here?

12. Pattern: Sentence 15

- a. Yes, it is very cold.
- b. Yes, it is very hot.
- c. Yes, it is very cold there.
- d. Yes, it is very hot in Chicago.
- e. Yes, it is very hot here.

13. Pattern: Sentence 16

- a. How big is the city?
- b. How difficult is Panjabi?
- c. How cold is Chicago?
- d. How hot is your house?
- e. How easy is English?

14. Pattern: Sentence 17

- a. Chicago is a very big city.
- b. Panjabi is a very easy language.
- c. Chicago is a very cold city.
- d. The house is a very hot house.
- e. English is a very difficult language.

15. Pattern: Sentence 18

- a. How many people are there in the city?
- b. How many people are there in the house?
- c. How many people are there in Chicago?

16. Pattern: Sentence 19

- a. There are many people in Chicago.
- b. There are many people in the city.
- c. There are many people in the house.

Lesson I

Part 5: Drills

Translate into Panjabi:

Drill 1

What is your name?

My name is Naresh.

Where do you sit?

I sit here.

Do you sit in this chair?

No, I sit in that chair.

What do you study?

I study Panjabi.

Is Panjabi very difficult?

No, it is not very difficult.

Drill 2

Where is your house?

My house is in the city.

How big is your house?

My house is very big.

In what city is your house?

It is in Chicago.

Is Chicago a big city?

Yes, there are many people in Chicago.

Lesson II

Part I -- Conversation

Analysis and Translation

Panjabi

1. 2nd person informal pronoun "you"

tū

stem of verb "do make"

kar-

singular present tense verb ending (masculine)

na

singular present tense verb ending (feminine)

ni

(informal) singular 2nd person present form of verb "to be"

ē

A. What do you do?

A. tū ki karna ē (to a man)
(elided: karnāē)

tū ki karni ē (to a woman)

2. noun stem "field"

k^het

plural ending

ā

"in"

ū Iē

"in the fields" (elided)

k^hetā-Iē

noun stem (work)

kam

verb stem "do"

kar-

singular present tense verb ending (masculine)

na

singular present tense verb ending (feminine)

ni

1st person singular present form of verb "to be"

ā

B. I work in the fields.

mā k^hetā-Iē kam karna ā or
karnā (elided) (masc.)
mā k^hetā-Iē kam karni ā
(fem.)

3. stem of 2nd person informal possessive pronoun	ter-
masculine ending (to agree with masc. noun)	a
noun stem, "father"	pIo
"there"	ot ^h e
verb stem "do"	kar-
singular present tense verb ending (used with third person)	da
third person singular present form of verb "to be"	e
<u>A.</u> Does your father work there?	tera pIo ot ^h e kam karda e (kardæ, elided)
4. no; negative	nãĩ
3rd person singular present tense verbal ending (masc.)	da
<u>B.</u> No, he doesn't work there.	nãĩ o ot ^h e kam nãĩ karda
5. <u>A.</u> What does your father do?	<u>A.</u> tera pIo ki karda e kardæ
6. "anything"	kUš
"at all, also"	ũĩ
<u>B.</u> He doesn't do any work at all.	<u>B.</u> o kuš ũĩ nãĩ karda
"free"	vela
<u>B.</u> He is free. (idiom)	<u>B.</u> o velæ

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| 7. noun stem, "brother" | p̄ra. |
| present stem of verb "be";
see grammar, section 3. | hæġ- |
| verbal ending with singular
subject (masculine) | -a |
| "there is" | hæġa e
hæġæ |
| contraction of "there is"
after vowel ending | hæ |
| <u>A.</u> Do you have a brother?
(of you? any brother
there is) | <u>A.</u> tera kui p̄ra. hæ |
| 8. numeral "two" | do |
| stem of 1st person posses-
sive pronoun (mine, of me) | mer- |
| plural ending | -e |
| plural ending of verb stem
"be" III | -e |
| "there are" | hæġe nē |
| contraction of "there are
brothers" | p̄ra.nē or
p̄ra.n |
| <u>B.</u> Yes, I have two brothers. | <u>B.</u> afo, mere do p̄ra.nē |
| 9. 3rd person (singular and
plural); they; those people | o |
| 3rd person plural present
verbal ending | -de |
| "they live" | rænde nē |
| <u>A.</u> Where do they live? | <u>A.</u> o kIt ^h e rænde nē
rændē.n (elided) |
| 10. noun stem, "home" | kar |
| <u>B.</u> They live at home. | <u>B.</u> o kar rænde nē |

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| 11. "big, older" (stem) | vaḍ- |
| masculine ending | -a |
| <u>A.</u> Where does your older brother work? | <u>A.</u> tera vaḍa p̄ra· kithē kam karda e |
| 12. <u>B.</u> He works in the fields. | <u>B.</u> o khetā-Iṭ kam karda e |
| 13. stem, "little, younger" | ḥot- |
| masculine ending | -a |
| <u>A.</u> What work does your younger brother do? | <u>A.</u> tera ḥoṭa p̄ra· ki kam karda e |
| 14. verb stem, "study" | par- |
| <u>B.</u> My younger brother studies. | <u>B.</u> mera ḥoṭa p̄ra· paṛda e |
| 15. 3rd person possessive pronoun, "his, of him" stem | od- |
| feminine ending | -i |
| noun stem, "age" (fem.) | omər |
| <u>A.</u> How old is he? (What is his age?) | <u>A.</u> odi ki omər e |
| 16. "twenty" | vi |
| noun stem, "year" | sal |
| <u>B.</u> He is twenty. | <u>B.</u> odi omər vi sal e |
| 17. <u>A.</u> Does your younger brother study in school? | <u>A.</u> tera ḥoṭa p̄ra· skul-Iṭ paṛda e |
| 18. <u>B.</u> Yes, he studies in school. | <u>B.</u> afo, o skul-Iṭ paṛda e |
| 19. verb stem, "go" | ja- |
| "every day" | roz |
| "to school" | skule |
| <u>A.</u> Does your younger brother go to school every day? | <u>A.</u> tera ḥoṭa p̄ra· roz skule janda e |

20. noun stem, "week"	həfta
"in the week"	həfte-Iĉ
numeral "four"	ĉar
noun stem, "day" (masc)	dĭn
<u>B.</u> No, four days a week he does not go to school.	B. năĭ, həfte-Iĉ ĉar dĭn o skule năĭ janda
21. "which" (in sentence showing relationship)	kere (kera--with Nom. noun)
"which" (plural)	kere kere
"which day"	kere dĭn
"which days"	kere kere dĭn
<u>A.</u> Which days of the week does he not go to school?	<u>A.</u> həfte-Iĉ kere kere dĭn skule năĭ janda
22. Sunday	Ituar
Monday	pir, somear
Tuesday	məngəl
Wednesday	bUd
"and"	te
"on, in relation to"	nũ
<u>B.</u> He does not go to school Sundays, Mondays, Tuesdays, or Wednesdays.	<u>B.</u> o Ituar, pir, məngəl, te bUd skule năĭ janda
23. "only"	sirəf
Thursday	jumerat
Friday	juma
Saturday	həfte
singular ending used with "nũ"	-e
<u>B.</u> He goes to school only Thursdays, Fridays, and Saturdays.	<u>B.</u> o sirəf jumerat, jume te hafte nũ skule janda e